



METHODIST PROTESTANT

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

Extracts of the minutes of the Annual Conference of the Methodist Protestant Church, of the Alabama District, held at Lebanon meeting-house, Dallas County, commencing Wednesday evening, the 16th of October, 1833, and closed Saturday night following. Preparatory to business, Britton Capel was called to the chair pro tem, and Seymour Powell, was appointed Secretary. A portion of scripture was then read, and prayer offered to the Throne of Grace.—After which the Conference proceeded to business:—

The Members of Conference, are

*Benjamin Dulany, President.

From Cedar Creek Circuit.

Elders—*Samuel Oliver, James Holley, *William Rice, John B. Purdue.

Deacons—*John Jenkins, Elias Carrol, Owen W. Shacklesford.

Lay Delegates—John Cook, B. B. Hutchinson, B. Higginbotham, *S. T. Purdue, James K. Benson, Caleb Talley, Seymour Powell.

Tallapoosa Circuit.

Deacons—Samuel Butler, *Fleming Freeman. Lay Delegates—William Chisolm, James H. Smith.

Montgomery Station.

Elder—Britton Capel.

Lay Delegate—B. S. Bibb.

Rocky Mount Circuit.

Elders—*Eli Terry, *Elijah Myers, Peyton Bibb.

Lay Delegates—Pickens Gillispie, Absalom Perry, Etheldred Rogers.

Mulberry Circuit.

Elder—J. D. Lee.

Lay Delegate—John Steele.

Perry Circuit.

Elder—James Meek.

Deacons—William Cole, John W. Mann.

Lay Delegates—S. A. Jones, George Hoot, Robert Mayes, Thomas M. Smith.

Selma and Pleasant Valley.

Elder—Peyton S. Graves.

Lay Delegate—John Chandler.

Tuscaloosa Circuit.

Elder—*S. M. Meek.

Deacon Elect—*John Meek.

Lay Delegate—R. W. J. Stanton.

Roger Homer, Miss.

Elder—*John McCormick.

Deacon—*Absalom Corley.

Delegation—Not known.

Those marked thus (*) were absent.

David B. Smedley, from the Tallapoosa Circuit, and Robert C. Durham, from Perry Circuit, having been recommended by the Quarterly Conference of their respective Circuits, and

having passed the examination of the Examining Committee of this Conference, were duly elected to Deacons orders.

John Jenkins, Elias Carrol, Samuel Butler, Fleming Freeman, John W. Mann, and William Cole, having been recommended, were duly elected to Elders orders.

The characters of all the ministers of this Conference were examined by calling each name separately and passed.

Benajah S. Bibb, was elected Conference Steward.

The following resolutions were adopted by the Conference:

1st. That a Literary Institution, on the manual labor plan, under the control of the Methodist Protestant Church, be recommended.

2nd. That a committee of seven be appointed to draft a suitable plan, for carrying the same into effect, and make their report to the next Conference.

It having been reported to this Conference, that George A. Campbell, Elder, who had been appointed to the Montgomery Station the last year, had died during the last conference year. It was therefore resolved, that a funeral of Bro. Campbell be preached at this conference, at 11 o'clock on Sunday, by Rev. B. Capel—and that a committee of three be appointed for the purpose of drawing up a memoir of his life, for publication in the "Methodist Protestant"—Eli Terry, James Meek and P. S. Graves, were appointed said committee.

Peyton Bibb, Peyton S. Graves, and Britton Capel, Elders, were appointed as a Standing Committee, for the purpose of filling any vacancy or vacancies in the office of President, which may occur during the ensuing conference year.

Peyton S. Graves, Minister, and Benajah S. Bibb, Layman, were appointed as messengers, from this Conference, to visit the Georgia Annual Conference at its next session, in order to cultivate and improve that concord and harmony which should subsist among friends and brethren.

Number of Members in Society.

Cedar Creek Circuit,	482
Tallapoosa Circuit,	191
Montgomery Station—20 white—46 black,	66
Rocky Mount Circuit,	180
Mulberry Circuit,	104
Perry Circuit,	96
Selma and Pleasant Valley,	08
Tuscaloosa Circuit,	35
Roger Homer, no return,	—
	1162

Our next Conference to be held on the first Wednesday in December, 1834, at Montgomery, Montgomery County.

Benjamin Dulany, was duly elected President, for the next Conference year.

James Meek, Minister, and Abner McGehee, Layman, were elected Representatives to the next General Conference—and Peyton Bibb, Minister, and Seymour Powell, Layman, alternates.

The conference having appointed a committee on constitutional amendments, said committee made their report, which was adopted as follows, viz.—Upon mature deliberation, we think the General Conference is vested with such powers, that if improperly exercised, may readily embarrass the operations of the districts in their local affairs, much to their detriment, and that the powers of the districts, if not enlarged, may become strictly subordinate, whereas your committee conceive that in all matters of local and operative policy, they should (*under the control of the primary societies*) possess paramount authority—We therefore recommend that the third article in the first clause be amended, by adding thereto, after the word "Conference" only when recommended by the district conferences, unless the new district is formed beyond the limits of any existing District. Article the ninth, first clause, strike out the word "make," in the second line, and insert, recommend—and strike out the first part of the second clause, down to fixing the compensation and duties of the Book Agent and Editor—to insert it, with the powers of the Annual Conference.

We have looked over the recommendations from the Maryland Committee, and do not consider that they are such as we should concur in.

The Preachers were stationed as follows, viz:

Montgomery Station—P. S. Graves.

Tallapoosa Circuit—D. B. Smedley, Superintendent; Fleming Freeman, John B. Purdue, James Healley, Assistants.

Perry Circuit—Elias Carrol, Superintendent; James Meek, James Jenkins, Joseph D. Lee, Assistants.

Rocky Mount Circuit—Peyton Bibb, Superintendent; Elijah Myers, Cato Patillo, Warren Tyson, Assistants.

Pickens Circuit—John Meek, Superintendent; S. M. Meek, Assistant.

Cedar Creek Circuit—Robert C. Dunham, Superintendent; William Rice, Samuel Oliver, Assistants.

John W. Mann, Samuel Butler, and Owen W. Shacklesford, at the disposal of the President. Britton Capel, Eli Terry, and William Cole, Superannuated.

Some changes were made in the name and bounds of the circuits, by which the discordance is produced, between the circuits named—in giving the numbers in society—and those on which the preachers are stationed.

Resolved, That this Conference approve of the Methodist Protestant, and recommend its continuance till the General Conference. We also approve the late effort of our General Book Agent, in publishing standard theological works, and engage to encourage the circulation and sale of those books.

The above are correct extracts from the minutes. S. POWELL, Secretary.

God is my end, Christ is my way, the Spirit my guide.

For the Methodist Protestant.

MARYLAND.

Snow Hill, Worcester County, Dec. 27, 1833.

Dear Brother,—It has been some time since I troubled you with one of my epistles. A little leisure is now afforded of writing to absent friends and brethren, in waiting a few days for an appointment. I have spent my Christmas under the hospitable roof of our worthy and truly devoted Bro. Quinton, of whose zeal and industry in the promotion of the interests of the Methodist Protestant Church, I cannot speak too highly. In addition to the heavy expenses incurred at his camp-meeting during the summer, he is now unceasingly occupied in assisting to buy and build houses of worship in this circuit. I would here more particularly remark, that Snow Hill, a flourishing village, the capital of Worcester County, in which there are three large churches, is situated about three miles from Bro. Q's residence. In this town he has determined to build a comfortable house of worship, which he thinks will not cost less than \$1000. This building is undertaken at his own expense, most of the materials are on the spot, and every thing waiting for the workmen to commence their labours.

It will be recollected, that about three years since, Bro. Quinton finished in a handsome style, the meeting-house called *Naswango*, now connected with a beautiful camp ground, and situated near a creek of this name.

By reference to a journal, which lies before me, I find the following entry; which is the more valuable as it serves to show the influence of principle, however feeble its incipient efforts; as also to furnish matter of future history to the church. "Naswango meeting-house, 22d April, 1832. The following persons seceded from the Methodist Episcopal Church, To wit, Avery Melvin, Catharine Melvin, Zedoch Powell, Nancy Powell, William Quinton, Sarah P. Quinton, Littleton Clayville, Drucilla Clayvell, Eli Clayvell, Mary Clayvell, Elenor Bennet, and Comfort E. Quinton."

The above twelve names embrace the entire secession, at what is commonly called Quinton's meeting-house, on the 22d April, 1832. Of course there was but one house of worship. In the letter of Bro. W. H. Waters, in the 51st No. of the Methodist Protestant, we are informed that there are now on this circuit, *nine* finished, and *three* unfinished houses of worship—that *eighty* members have united with the church since last Conference, and from other sources I am informed, that the whole number does not fall short of *three hundred*!

The facts here detailed, are altogether so encouraging, that it will be profitable for us to look for the principle which brought them into existence. It is at hand; and we are enabled to furnish it in an extract from an address delivered by a distinguished layman, at the time of secession.—"We must feel a regard for the religious liberties of the Methodist people. We cannot bid these away from our hearts, and by the help of God, we intend to shew them their rights, wielding no other weapon, than the truth exhibited in love and candor,—breathing out love and piety at the same time; with all good feeling, which need not prevent the courtesies of social intercourse, in pulling down the strong holds of satan, or of uniting in the offices, and solemn ordinances of our holy religion."

This sentiment is alike honorable to the head and the heart of him who conceived it, and furnishes the secret of success.

Many facts of the most gratifying character have been gathered up in my travels on this shore, which exhibit a degree of individual sacrifice and self-denial, which has no parallel in the history of any other religious denomination, with which I am acquainted. Taken together, they furnish the most conclusive evidence in favor of the future success of the Methodist Protestant Church.

Mankind are not prepared to make great sacrifices for any other cause than that which lies near their hearts; and it is only when important interests are at hazard, that they put forth all their zeal and energy. Just such zeal and energy have been called into being by the firm attachment we feel for *religious liberty*. Hence we have nothing to fear but *ignorance* and *sin*.

I should not do justice to my own feelings, nor the distinguished worth of Bro. Melvin, of Caroline County, were I to omit noticing an instance of individual enterprise, of which I was informed when passing through that county.

Bro. M. is an unstationed preacher in our connexion, a seceder from the Methodist Episcopal Church, and for many years favorably known as a most disinterested and laborious minister. Some time last fall he conceived the design of building a house for the worship of God. Without consulting with any one relative to his intention, he took his axe and walked into his own woods, and laid the axe at the root of the first tree, with a firm resolution never to relinquish his purpose until the object should be fully accomplished. Without following brother M. through all the intermediate stages of this benevolent effort, I will here state, that he has built a house with his *own hands*, with the addition of a few days work, generously bestowed by a neighbor. I saw the house, and have no where seen a better. It cost, as he supposes at a fair estimate \$500, and only waits to be neatly painted, to make it quite a beautiful edifice.

Here let it be remarked, that Bro. M. is a man in very moderate circumstances, and has a large family to support. His neighbors perceiving his resolution, and witnessing his noble exertion, came forward voluntarily and contributed \$300 towards building the house! Who will go and do likewise?

This circumstance is introduced to show what men will do in support of the principles for which *Methodist Reformers* have earnestly contended, and to present one instance out of many, to chide those who possess the ability, but who want the disposition to render the church a service.

The state of society on the Eastern Shore of Maryland, is as well adapted to the propagation of the principles of the Methodist Protestant Church, as it can be in any part of the United States. This remark needs no other proof than that which is furnished in the success which has attended the labours of her ministry. In one circuit alone, there has been a nett increase of *three hundred* members since conference. There yet remain several very interesting towns where they cannot get access to the people, for the want of houses of worship. Upon the whole, if we may judge from the unparalleled success which has attended the labors of her ministers, in the course of the few years since we came into being, the day is not distant when her members will vie in number and respectability with other denominations. As an additional ground of encouragement, it may be confidently stated, that enlightened public sentiment is decidedly favorable to the principles of our government.

But without indefatigable ministerial effort, and exemplary piety among the laity, principles and government, will be but a farthing rush light.

A Wanderer.

RELIGIOUS.

For the Methodist Protestant.

Unconverted children of religious parents have greater opportunities and privileges of saving their souls than other children. They have therefore to give an account for more in the day of judgment. These children are regularly called, morning and evening, to attend family devotion, with their parents.

No doubt but parents frequently pray most devoutly for their children, on such occasions, in their immediate presence. In this family devotion we see, at least, an exemplification of religion, in part. This regularity of devotion should be to these children a standing evidence of the authority and source of religion, and is calculated to make most solemn and lasting impressions on their minds, especially if these children have genuine confidence in their parents virtue and integrity.

Beside this they have parental edification. If parents attend to all their duties with delight of heart, punctuality, and with becoming dignity, they without any hesitancy will teach and instruct their children in the principles and rudiments of Christianity. This will be done daily conformatory to the lovely advice of Moses, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Dent. 6, 7.

Children are apt to believe their parents in preference to all other characters. And as such children can be taught every day from the persons in whom they can have most confidence, they should improve every moment's instruction and consider it one of the finest and happiest privileges they can enjoy, in time, resulting from parental association.

In addition to this they can observe, daily, an exhibition and exemplification of the precepts and doctrine taught them, in the christian department, holy conduct, heavenly conversation, and religious fortitude, which their parents manifest in times of opposition and painful persecution. Example, in general, speaks louder, and more to purpose than the finest and most elegant composition of thoughts and ideas, of divine origin, addressed to the understandings and ears of men. How careful parents should be to exhibit such influential examples and heavenly exemplary conduct, before their children at all times. Holy and exemplary conduct of professors of religion, is a striking and incontestible evidence of the truth and reality of Christianity. Such conduct will most solemnly impress the minds of children with delightful and animating sentiments of religion, and grand ideas of the Divine mind.

By having pious parents, children are favored with frequent and pleasing opportunities of hearing preaching. Preaching is designed for the edification of all mankind. It is very seldom that we hear a sermon from which we cannot be profited. To hear preaching is a most excellent privilege. And children of Christian parents are frequently urged, and even entreated to attend the services of the sanctuary. It is not so with other children. They are very seldom, if ever, requested to attend divine worship. Such

children hear no devotions in their parent's abodes, receive no christian instructions from them, and see no exhibitions and illustrations of the genius and nature of religion, in any of their conduct and behaviour.

Now, children of christian parents, permit a friend to expostulate a little with you on the propriety of your speedily and immediately embracing the charming and happy religion of Jesus Christ. Have you any regard and esteem for your fathers and mothers that have raised and nourished you from your very cradles to the present period? Would you not be willing to do any thing, reasonable, in its nature, to please your parents, and gratify their wishes? If you do, then immediately embrace Christ Jesus, and enlist under the glorious banner of Prince Immanuel to fight the spiritual battles of the Lord, and your parents then will rejoice in your salvation and deliverance from the sin, corruption, and misery of this deceiving world. This return to God, your Saviour, would not only be pleasing to your parents, but the sublime and holy intelligences of heaven would rejoice in your happy return to Jesus.

The great and almighty Father of the universe would take unceasing pleasure in your submission to all his ways, and would declare, "And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 18.

But this will not be all—you will individually be great gainers. Religion, in its fulness, enjoyed in the soul, affords a happiness that is indescribable. This happiness you will enjoy by embracing Christ, and "Him crucified." This, blessed be God, will enable you to perform all your duties with cheerfulness of heart, and with dignity of manner. And to this you will have a title to an inheritance of glory in the heavens, at God's right hand, that will run parallel with the existence of the eternal God. These are considerations of the highest importance to encourage you most speedily to forsake sin, and serve God with all your hearts. On the other hand if you do not embrace the God of your fathers, you expose yourselves not only to the miseries of this life, but to all the anguish and torments of an eternal hell. Yea, when the gloomy hour of a painful dissolution is about taking place, what remorse will you not feel?—The prayers, the precepts and instructions, the godly examples, the groans and tears of your dear loving parents, will very probably be free and clear in your minds—and perhaps forebodings and dire anticipations of misery will corrode your soul. What exquisite torment and misery would this be, while it is only the precursor to being sunk or plunged in hell, with damned spirits.

Be wise—seek religion—serve God, love him with all your hearts, and by this you will escape everlasting burnings, and devouring fire.

PHILANTHROPIST.

Ohio, December, 1833.

For the Methodist Protestant.

ON DRESS.—NO. 1.

The importance of this subject, is fairly inferred from the fact, of its forming an item in the instructions of Timothy, received from an inspired Apostle, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2 c. 9, 10 vs. This

is the teaching of inspiration. Again, we are taught, from the same source, to "Be not conformed to this world." In what? Why surely, in every thing. The Christian is to think, talk, eat, drink, dress—in short, he is both to live and die differently from the world. The church ought to awake to this subject. It is time that her reproach should be rolled away. Who can say that Methodist Protestants are guiltless in this matter? Do her ministerial, or do her lay members dress properly? If the bible be judge, they do not. There is great need of reformation—it is high time it had commenced—and its commencement should be in our ministerial ranks. The minister of Jesus, should be an example to his flock. So says the Bible. An example in what? Why in every thing. He should shew himself to be a man of God, thoroughly furnished unto every good work. Now if the minister instead of avoiding costly apparel, unnecessary ornaments, and all superfluities; copies after the world, and adopts its fashions and its fooleries, what can he say to the extravagancies of his congregation? "Love not the world," says the preacher, accoutred in all the fashionable extravagance of the day, "nor the things that are in the world," he adds, while alas! he himself, is grasping after both. And yet he knows that it is written, he that is a friend to the world is an enemy to God! Can such a man be successful in preaching the mortifying doctrines of the gospel, of the meek and lowly Saviour? Alas! no—he is the living, constant contradictor of his own sermons. Now let the minister, 1. Wear modest apparel—i. e. plain apparel. This is necessary, or the Apostle is wrong. Now here, it is to be lamented that very erroneous views, obtain respecting the constituents of plain dress. It seems that plain dressing, according to too general estimation, is aping after fashion—i. e. not being quite so ridiculous as dandies, or fashion mongers! Alas! alas! is this following men, or following God? 2. Let him wear cheap apparel. In the above quotation from the Apostle, costly array of any kind, is positively forbidden. But on what authority has the apostle done this? Why, upon the authority of God. Then it is equally criminal to break this prohibition as any other. 3. Let his dress be uniform. Why? for this is the point, why uniform? I'll tell you. By uniformity, I mean, *not changing his dress with every turn of the tide of fashion*. Now, that he ought not to be changing his dress, in this way, is clearly set forth in the admonition before referred to, "Be not conformed to the world." It is evident that the world is continually changing with the fashion; therefore the Christian must not, but should persevere in his uniformity.

LACIDAR.

ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—When a writer advances sentiments, whether in his own defence or not, thro' the press, he must expect that they will either be condemned or approbated; and if the former, that the same medium will be chosen as the proper corrective.

The *pathetic mood* of the Rev. W. W. Hill, portrayed in your 48th No. is calculated to excite surprise in the minds of our friends, whilst it will be hailed with delight by our enemies as the precursor of casualties as yet unknown to us as a church.

Sir, I trust the time will never come when we shall shrink from investigation, or dread an ex-

position of the truth; but at present, when the members of our church are looking forward to our approaching General Conference with the most cheering anticipations, it would appear singular that a member of our community, sustaining the relation which bro. Hill does to us, should express himself in such dubious terms respecting our future prospects of success.

Probably it was to inspire more pleasant feelings that my brother passed over in *silence* the grave remarks of "Peter," and entertained himself by speculating upon the less offensive and "merry mood of Onesimus." Had he only noticed my humble self, I should have joined with him willingly in consigning to oblivion our past reflections; but that his defence might be more imposing and weighty, he assumes the two-fold character of "a pilgrim panting for peace, having retired from the polemics and parties of the religious world;" and then "as 'a patriot,' who from some calm retreat, contemplates the history of a country endeared to him by many pleasant and painful reflections."

In the enjoyment of his calm retreat, he ventures to state that "from the communications in the Protestant, and the report of the Baltimore Committee, he can but look with *lingering hopes* upon a church for which 'he had' suffered so much, but often fears in vain." Why did the writer express himself thus? and what induced him to seek comfort in his calm retreat? Doubtless because the Annual Conference of 1833, would not comply with his wishes in "appointing Pastors to stations," i. e. congregations, throughout its bounds, in opposition to a *general superintendency*. Because of their course, bro. H. became much offended; and having with two other ministers drawn up a protest and resolutions against the act of Conference; after preaching at 11 o'clock on Sunday, while the Deacons, &c. were waiting for ordination, and a number of persons were looking for an opportunity to join our church, who would have reflected honor on our cause; the large congregation assembled, was thrown into utter confusion by brother H. who read from the pulpit the protest and resolutions. May we not suppose that there was a special object in view in the exhibition of such a scene on such an occasion? Heaven knows! But how mistaken! and having had his expectations blighted, our bro. betakes himself to his comfortable home, from whence he looks with *lingering hopes* on our church, for which he suffered so much.

Mr. Editor, is this the language of any one of that patriotic band who suffered much to vanquish our common foe on *Columbia's hallowed soil*? Is not their "country endeared to them in proportion as they contemplate its eventful history," and call to remembrance their compatriots in arms, who survive the clangour of war, and those also who slumber gloriously under the soil once warmed by their blood, which was freely shed for its rescue. With what feelings of joy then, should the christian "patriot" who fights under the banner of the cross of Christ, retrospect his past sufferings, in order to stay the march of ecclesiastical despotism, and gain religious freedom for himself and his posterity!

There is, Mr. Editor, a minister belonging to the Virginia Conference, who, in point of fact, (if a minister of Christ dare forget himself so far as to speak of suffering for Him) suffered more in one year, both from extreme labor, and in a pecuniary way, than bro. H. has since the agitation of reform; and yet, so far from murmuring, is he, that I believe, his zeal for God and the

itinerant system increases every day. Shepherd of Israel *thou wilt take care of himself and family!* Why should my brother imagine for a moment that if he were to "suffer in vain," that our church must needs languish and die? Has he forgotten our motto which he once joined us in reiterating? "If the work be of man, it will fall to the ground; but if it be of God, ye cannot overthrow it!"

No, never shall we fear of success, whilst, in addition to the host of ministerial and lay worthies which the North Carolina Conference can martial, there remains a vestige of "the Spartan band in old Roanoke," to cherish the recollection of "this cradle of reform, hallowed by the dust of our dearest friends."

Never has greater success crowned the efforts of any branch of the visible church, than has been realized by the Methodist Protestant Church. Never was there a community of christians, since the days of the Apostles, whose institutions gained a greater degree of maturity in the same length of time; and now, while thousands annually are swelling our ranks—our ministry is increasing in strength, piety and intelligence; how weak must be our faith, and how "lingering" our "hopes," when we can fail to be animated by the voice of Him who said to his chosen, "and lo! I am with you alway, even unto the end of the world!" Brethren, "let us not be weary in well-doing; for in due season we shall reap if we faint not."

ONESIMUS.

Norfolk, Va.

MISCELLANY.

From the Religious Souvenir, for 1834.

THE INTEMPERATE.

"Come along," said James Harwood to his wife, who burdened with two children, followed in his steps. Her heart was full, and she made no reply.

"Well, be sullen if you choose, but make haste you shall, or I will leave you behind in the woods."

Then, as if vexed because his ill-humour failed to irritate its object, he added in a higher tone—

"Put down that boy. Have not I told you, twenty times, that you could get along faster if you had but one to carry? He can walk as well as I can."

"He is sick," said his mother; "feel how his head throbs. Pray take him in your arms."

"I tell you, Jane Harwood, once for all, that you are spoiling the child by your foolishness. He is no more sick than I am. You are only trying to make him lazy. Get down I tell you, and walk," addressing the languid boy.

He would have proceeded to enforce obedience, but the report of a gun arrested his attention. He entered a thicket, to discover whence it proceeded, and the weary and sad-hearted mother sat down upon the grass. Bitter were her reflections during that interval of rest among the wilds of Ohio. The pleasant New England village from which she had just emigrated, and the peaceful home of her birth, rose up to her view, where, but a few years before, she had given her hand to one, whose unkindness now strewn her path with thorns. By constant and endearing attentions, he had won her youthful love, and the two first years of their union promised happiness. Both were industrious and

affectionate, and the smiles of their infant in his evening sports or slumbers, more than repaid the labours of the day.

But a change became visible. The husband grew inattentive to his business, and indifferent to his fireside. He permitted debts to accumulate, in spite of the economy of his wife, and became morose and offended at her remonstrances. She strove to hide, even from her own heart, the vice that was gaining the ascendancy over him, and redoubled her exertions to render his home agreeable. But too frequently her efforts were of no avail, or contemptuously rejected. The death of her beloved mother, and the birth of a second infant, convinced her that neither in sorrow nor in sickness could she expect sympathy from him to whom she had given her heart, in the simple faith of confiding affection. They became miserably poor, and the cause was evident to every observer. In this distress, a letter was received from a brother, who had been for several years a resident in Ohio, mentioning that he was induced to remove further westward, and offering them the use of a tenement which his family would leave vacant, and a small portion of cleared land until they might be able to become purchasers.

Poor Jane listened to this proposal with gratitude. She thought she saw in it the salvation of her husband. She believed that if he were divided from his intemperate companions, he would return to his early habits of industry and virtue. The trial of leaving native and endeared scenes, from which she would once have shrunk, seemed as nothing in comparison with the prospect of his reformation and returning happiness.

The journey was slow and toilsome. The autumnal rains and the state of the roads were against them. The few utensils and comforts which they carried with them, were gradually abstracted and sold. The object of this traffic could not be doubted. The effects were but too visible in his conduct. She reasoned, she endeavoured to persuade him to a different course. But anger was the only result. When he was not too far stupified to comprehend her remarks, his deportment was exceedingly overbearing and arbitrary. He felt that she had no friend to protect her from insolence, and was entirely in his own power: and she was compelled to realize that it was a power without generosity, and that there is no tyranny so perfect as that of a capricious and alienated husband.

As they approached the close of their distressing journey, the roads became worse, and their horse utterly failed. He had been but scantily provided for, as the intemperance of his owner had taxed and impoverished every thing for his own support. Jane wept as she looked upon the dying animal, and remembered his laborious and ill-repaid services.

Under the shelter of their miserably broken wagon, they passed another night, and early in the morning pursued their way on foot. Of their slender stores, a few morsels of bread were all that remained. But James had about his person a bottle, which he no longer made a secret of using. At every application of it to his lips, his temper seemed to acquire new violence. They were within a few miles of the termination of their journey, and their directions, had been very clear and precise. But his mind became so bewildered and his heart so perverse, that he persisted in choosing by-paths of underwood and tangled weeds, under the pretence of seek-

ing a shorter route. This increased and prolonged their fatigue; but no entreaty of his wearied wife was regarded. Indeed, so exasperated was he at her expostulations, that she sought safety in silence. The little boy of four years old, whose constitution had been feeble from his infancy, became so feverish and distressed, as to be unable to proceed. The mother, after in vain soliciting aid and compassion from her husband, took him in her arms, while the youngest, whom she had previously carried, and who was unable to walk, clung to her shoulders. Thus burdened, her progress was tedious and painful. Still she was enabled to go on; for the strength that nerves a mother's frame, toiling for her sick child, is from God. She even endeavoured to press on more rapidly than usual, fearing that if she fell behind, her husband would tear the sufferer from her arms, in some paroxysm of his savage intemperance.

Their road during the day, though approaching the small settlement where they were to reside, lay through a solitary part of the country. The children were faint and hungry; and as the exhausted mother sat upon the grass, trying to nurse her infant, she drew from her bosom the last piece of bread, and held it to the parched lips of the feeble child. But he turned away his head, and with a scarcely audible moan, asked for water. Feelingly might she sympathize in the distress of the poor outcast from the tent of Abraham, who laid her famishing son among the shrubs, and sat down a good way off, saying, "Let me not see the death of the child." But this Christian mother was not in the desert, nor in despair. She looked upward to Him who is the refuge of the forsaken, and the comforter of those whose spirits are cast down. . . .

A cluster of log cabins now met their view through an opening in the forest. They were pleasantly situated in the midst of an area of cultivated land. A fine river, surmounted by a rustic bridge of the trunks of trees, cast a sparkling line through the deep, unchanged autumnal verdure.

"Here we live," said their guide, "a hard-working, contented people. That is your house which has no smoke curling up from the chimney. It may not be quite so genteel as some you have left behind in the old states, but it is about as good as any in the neighbourhood. I'll go and call my wife to welcome you; right glad will she be to see you, for she sets great store by folks from New England."

The inside of a log cabin, to those not habituated to it, presents but a cheerless aspect.—The eye needs time to accustom itself to the rude walls and floors, the absence of glass windows, and doors loosely hung upon leathern hinges. The exhausted woman entered, and sank down with her babe. There was no chair to receive her. In the corner of the room stood a rough board table, a low frame resembling a bedstead. Other furniture there was none.—Glad kind voices of her own sex, recalled her from her stupor. Three or four matrons, and several blooming young faces, welcomed her with smiles. The warmth of reception in a new colony, and the substantial services by which it is manifested, put to shame the ceremonious and heartless professions, which in a more artificial state of society are dignified with the name of friendship.

As if by magic, what had seemed almost a prison, assumed a different aspect, under the ministry of active benevolence. A cheerful

flame rose from the ample fireplace; several chairs and a bench for the children appeared; a bed with comfortable coverings concealed the shapelessness of the bedstead, and hands to which they had long been strangers were heaped upon the board. An old lady held the sick boy tenderly in her arms, who seemed to revive as he saw his mother's face brighten, and the infant, after a draught of fresh milk, fell into a sweet and profound slumber. One by one the neighbors departed, that the wearied ones might have an opportunity of repose. John Williams, who was the last to bid good night, lingered a moment as he closed the door, and said—

"Friend Harwood, here is a fine, gentle cow feeding at your door; and for old acquaintance sake, you and your family are welcome to the use of her for the present, or until you can make out better."

When they were left alone, Jane poured out her gratitude to her Almighty Protector, in a flood of joyful tears. Kindness to which she had recently been a stranger, fell as balm of Gilead upon her wounded spirit.

"Husband," she exclaimed in the fullness of her heart, "we may yet be happy."

He answered not, and she perceived that he heard not. He had thrown himself upon the bed, and in a deep and stupid sleep was dispelling the fumes of intoxication.

This new family of emigrants, though in the midst of poverty, were sensible of a degree of satisfaction to which they had long been strangers. The difficulty of procuring ardent spirits in this small and isolated community, promised to be the means of establishing their peace. The mother busied herself in making their humble tenement neat and comfortable, while her husband, as if ambitious to earn in a new residence the reputation he had forfeited in the old, labored diligently to assist his neighbors in gathering of their harvest, receiving in payment such articles as were needed for the subsistence of his household. Jane continually gave thanks in her prayers for this great blessing, and the hope she permitted herself to indulge of his permanent reformation, imparted unwonted cheerfulness to her brow and demeanor. The invalid boy seemed also to gather healing from his mother's smiles, for so great was her power over him since sickness had rendered his dependence complete, that his comfort, and even his countenance, were a faithful reflection of her own. Perceiving the degree of her influence, she endeavored to use it, as every religious parent should, for his spiritual benefit. She supplicated that the pencil which was to write upon his soul, might be guided from above. She spoke to him in the tenderest manner of his Father in heaven, and of his will respecting little children. She pointed out his goodness in the daily gifts that sustain life; in the glorious sun as it came forth rejoicing in the east, in the gently falling rain, the frail plant, and the dews that nourish it. She reasoned with him of the changes of nature, till he loved even the storm, and the lofty thunder, because they came from God.—She repeated to him passages of Scripture, with which her memory was stored; and sang hymns, until she perceived that if he was in pain, he complained not, if he might but hear her voice. She made him acquainted with the life of the compassionate Redeemer, and how he called young children to his arms, though his disciples forbade them. And it seemed as if a voice from heaven urged her never to desist from cherishing this tender and deep rooted piety; because,

like the flower of grass, he must soon fade away. Yet, though it was evident that the seeds of disease were in his system, his health at intervals seemed to be improving, and the little household partook for a time, the blessings of tranquility and content.

But let none flatter himself that the dominion of vice is suddenly or easily broken. It may seem to relax its grasp, and to slumber, but the victim who has long worn its chains, if he would utterly escape, and triumph at last, must do so in the strength of Omnipotence. This James Harwood never sought. He had begun to experience that prostration of spirits which attends the abstraction of an habitual stimulant. His resolution to recover his lost character was not proof against this physical inconvenience. He determined, at all hazards, to gratify his depraved appetite. He laid his plans deliberately, and with the pretext of making some arrangements about the wagon, which had been left broken on the road, departed from his home. His stay was protracted beyond the appointed limit, and at his return, his sin was written on his brow in characters too strong to be mistaken. That he had also brought with him some hoard of intoxicating poison, to which to resort, there remained no room to doubt. Day after day did his shrinking household witness the alternations of causeless anger and brutal tyranny. To lay waste the comfort of his wife, seemed to be his prominent object. By constant contradiction and misconstruction, he strove to distress her, and then visited her sensibilities upon her as sins.

There was one modification of her husband's persecutions which the fullest measure of her piety could not enable her to bear unmoved.—This was unkindness to her feeble and suffering boy. It was at first commenced as the surest mode of distressing her. It opened a direct avenue to her heart-strings. What began in perverseness seemed to end in hatred, as evil habits sometimes create perverted principles.—The wasted and wild-eyed invalid shrank from his father's glance and footstep, as from the approach of a foe. More than once had he taken him from the little bed which maternal care had provided for him, and forced him to go forth in the cold of the winter storm.

On such occasions, it was in vain that the mother attempted to protect her child. She might neither shelter him in her bosom, nor control the frantic violence of the father. Harshness, and the agitation of fear, deepened a disease which might else have yielded. The timid boy in terror of his natural protector, withered away like a blighted flower. It was of no avail that friends remonstrated with the unfeeling parent, or that hoary headed men warned him solemnly of his sins. Intemperance had destroyed his respect for man and his fear of God.

Spring at length emerged from the shades of that heavy and bitter winter. But its smile brought no gladness to the declining child. Consumption fed upon his vitals, and his nights were restless and full of pain.

"Mother, I wish I could smell the violets that grew upon the green bank by our old dear home."

"It is too early for violets my child. But the grass is beautifully green around us, and the birds sing sweetly, as if their hearts were full of praise."

"In my dreams last night I saw the clear waters of the brook that ran by the bottom of my

little garden. I wish I could taste them once more. And I heard such music, too, as used to come from that white church among the trees, where every Sunday the happy people meet to worship God."

The mother saw that the hectic fever had been long increasing, and knew that there was such an unearthly brightness in his eye, that she feared his intellect wandered. She seated herself on his low bed, and bent over him to soothe and compose him. He lay silent for some time.

"Do you think my father will come?"

Dreading the agonizing agitation which, in his paroxysm of coughing and pain, he evinced at the sound of his father's well known foot-step, she answered,

"I think not, my love. You had better try to sleep."

"Mother, I wish he would come. I do not feel afraid now. Perhaps he would let me lay my cheek to his once more, as he used to do when I was a babe in my grand-mother's arms. I should be glad to say good-bye to him, before I go to my Saviour."

Gazing intently in his face, she saw the work of the destroyer, in lines too plain to be mistaken.

"My son; my dear son; say, Lord Jesus receive my spirit."

"Mother," he replied, with a sweet smile upon his ghastly features, "he is ready, I desire to go to him. Hold the baby to me, that I may kiss her. That is all. Now sing to me, and, oh! wrap me close in your arms, for I shiver with cold."

He clung with a death grasp, to the bosom which had long been his sole earthly refuge.

"Sing louder, dear mother, a little louder, I cannot hear you."

A tremulous tone, as of a broken harp, rose above her grief, to comfort the dying child. One sigh of icy breath was upon her cheek, as she joined it to his—one shudder—and all was over. She held the body long in her arms, as if fondly hoping to warm and revivify it with her breath. Then she stretched it upon its bed, and kneeling beside it, hid her face in that grief which none but mothers feel. It was a deep and sacred solitude, alone with the dead. Nothing save the soft breathing of the sleeping babe fell upon that solemn pause. Then the silence was broken by a wail of piercing sorrow. It ceased, and a voice arose, a voice of supplication, for strength to endure, as 'seeing Him who is invisible.' Faith closed what was begun in weakness. It became a prayer of thanksgiving to him who had released the dove-like spirit from the prison-house of pain, that it might taste the peace and mingle in the melody of Heaven.

She arose and bent calmly over her dead.—The thin, placid features wore a smile, as when he had spoken of Jesus. She composed the shining locks around the pure forehead, and gazed long on what was to her so beautiful.

The father entered carelessly. She pointed to the pallid immovable brow, "See, he suffers no longer!" He drew near and looked on the dead with surprise and sadness. A few natural tears forced their way, and fell on the face of the first-born, who was once his pride. The memories of that moment were bitter. He spoke tenderly to the emaciated mother; and she, who a short time before was raised above the sway of grief, wept like an infant as those few affectionate tones touched the sealed fountains of other years.

Neighbors and friends visited them, desirous to console their sorrow, and attended them when they committed the body to the earth.—There was a shady and secluded spot, which they had consecrated by the burial of their few dead. Thither that whole little colony were gathered, and, seated on the fresh springing grass, listened to the holy healing words of the inspired volume. It was read by the oldest man in the colony, who had himself often mourned. As he bent reverently over the sacred page, there was that on his brow which seemed to say, 'this has been my comfort in my affliction.' Silver hair thinly covered his temples, and his low voice was modulated by feeling as he read of the frailty of man, withering like the flower of grass, before it groweth up; and of his majesty in whose sight, 'a thousand years are as yesterday when it is past, and as a watch in the night.'—He selected from the words of that compassionate One, who 'gathereth the lambs with his arm, and carrieth them in his bosom,' who, pointing out as an example the humility of little children, said, 'Except ye become as one of these, ye cannot enter into the kingdom of Heaven,' and who calleth all the weary and heavy laden to come unto him, that he may give them rest.—The scene called forth sympathy, even from manly bosoms. The mother, worn with watching and weariness, bowed her head down to the clay that concealed her child. And it was observed with gratitude by that friendly group, that the husband supported her in his arms, and mingled his tears with hers.

He returned from this funeral in much mental distress. His sins were brought to remembrance, and reflection was misery. Conscience haunted him with terrors, and many prayers from pious hearts arose, that he might now be led to repentance. The venerable man who had read the Bible at the burial of his boy, counselled and entreated him, with the earnestness of a father, to yield to the warning voice from above, and to 'break off his sins by righteousness, and his iniquities by turning unto the Lord.'

There was a change in his habits and conversation, and his friends trusted it would be permanent. She who, above all others, was interested in the result, spared no exertion to win him back to the way of truth, and to soothe his heart into peace with itself, and obedience to his Maker. Yet was she doomed to witness the full force of grief and remorse upon intemperance, only to see them utterly overthrown at last. The reviving virtue, with whose indications she had solaced herself, and even given thanks that her beloved son had not died in vain, was transient as the morning dew. Habits of industry, which had begun to spring up, proved themselves to be without root. The dead, and his cruelty to the dead, were alike forgotten.—Disaffection to the chastened being who against hope still hoped for his salvation, resumed its dominion. The friends who had alternately reproved and encouraged him, were convinced that their efforts had been of no avail.—Intemperance 'like the strong man armed,' took possession of a soul that lifted no cry for aid to the Holy Spirit, and girded on no weapon to resist the destroyer.

Summer passed away, and the anniversary of their arrival at the colony returned. It was to Jane Harwood a period of sad and solemn retrospection. The joys of early days, and the sorrows of maturity, passed in review before her, and while she wept, she questioned her heart, what had been its gain from a father's dis-

cipline, or whether it had sustained the greatest of all losses—the loss of its afflictions.

She was alone at this season of self-communion. The absence of her husband had become more frequent and protracted. A storm, which feelingly reminded her of those which had often beat upon them when homeless and weary travellers, had been raging for nearly two days.—To this cause she imputed the unusually long stay of her husband. Through the third night of his absence she lay sleepless, listening for his steps. Sometimes she fancied she heard shouts of laughter, for the mood in which he returned from his revels was various. But it was only the shriek of the tempest. Then she thought some ebullition of his phrenzied anger ringing in her ears. It was the roar of the hoarse wind through the forest. All night long she listened to these sounds, and hushed and sang to her affrighted babe. Unrefreshed, she arose and resumed her morning labours.

Suddenly her eye was attracted by a group of neighbors, coming up slowly from the river. A dark and terrible foreboding oppressed her. She hastened out to meet them. Coming towards her house was a female friend, agitated and fearful, who, passing her arm around her, would have spoken.

"Oh, you come to bring me evil tidings; I pray you let me know the worst."

The object was indeed to prepare her mind for a fearful calamity. The body of her husband had been found, drowned, as was supposed, during the darkness of the preceding night, in attempting to cross the bridge of logs, which had been partially broken by the swollen waters.—Utter prostration of spirit came over the desolate mourner. Her energies were broken, and her heart withered. She had sustained the privations of poverty and emigration, and the burdens of unceasing labour and unrequited care, without murmuring. She had laid her first born in the grave with resignation, for faith had heard her Saviour saying, 'Suffer the little child to come unto me.' She had seen him, in whom her heart's young affections were garnered up, become a 'persecutor and injurious,' a prey to vice the most disgusting and destructive. Yet she had borne up under all. One hope remained with her as an 'anchor of the soul,' the hope that he might yet repent and be reclaimed.—She had persevered in her complicated and self-denying duties with that charity which 'beareth all things, believeth all things, endureth all things.'

But now, he had died in his sin. The deadly leprosy which had stolen over his heart, 'could no more be purged by sacrifice or offering for ever.' She knew not that a single prayer for mercy had preceded the soul on its passage to the High Judge's bar. There were bitter dregs in this grief, which she had never before wrung out.

Again the sad hearted community assembled in their humble cemetery. A funeral in an infant colony awakens sympathies of an almost exclusive character. It is as if a large family suffered. One is smitten down whom every eye knew, every voice saluted. To bear along the corpse of the strong man, through the fields which he had sown, and to which cover motionless in the grave that arm which trusted to have reaped the ripening harvest, awakens a thrill deep and startling feeling in the breast of those who wrought by his side during the burden and heat of the day. To lay the mother on her pillow of clay, whose last struggle with life was, per-

chance, to resign the hope of one more brief visit to the land of her fathers, whose heart's last pulsation might have been a prayer that her children should return and grow up within the shadow of the school-house and the church of God, is a grief in which none, save emigrants, may participate. To consign to their narrow, noteless abode, both young and old, the infant and him of hoary hairs, without the solemn knell, the sable train, the hallowed voice of the man of God, giving back, in the name of his fellow Christians, the most precious roses of their pilgrim path, and speaking with divine authority of Him who is the "resurrection and the life," adds desolation to that weeping with which man goeth downward to his dust.

But with heaviness of an unspoken and peculiar nature was this victim of vice borne from the house that he troubled, and laid by the side of his son, to whose tender years he had been an unnatural enemy. There was sorrow among all who stood around his grave, and it bore features of that sorrow which is without hope.

The widowed mourner was not able to raise her head from the bed when the bloated remains of her unfortunate husband were committed to the earth. Long and severe sickness ensued, and in her convalescence a letter was received from her brother, inviting her and her child to an asylum under his roof, and appointing a period to come and conduct them on their homeward journey.

With her little daughter, the sole remnant of her wrecked heart's wealth, she returned to her kindred. It was with emotions of deep and painful gratitude that she bade farewell to the inhabitants of that infant settlement, whose kindness, through all her adversities, had never failed. And when they remembered the example of uniform patience and piety which she exhibited, and the saintlike manner in which she sustained her burdens, and cherished the sympathies, they felt as if a tutelary spirit had departed from among them.

In the home of her brother, she educated her daughter in industry, and that contentment which virtue teaches. Restored to those friends with whom the morning of life had passed, she shared with humble cheerfulness the comforts that earth had yet in store for her; but in the cherished sadness of her perpetual widowhood, in the bursting sighs of her nightly orison, might be traced a sacred and deep-rooted sorrow—the memory of her erring husband, and the miseries of unreclaimed intemperance. L. H. S.

Hartford, Conn.

From the Churchman.

Mr. Editor,—In looking over, a few days since, a number of the Baptist Repository, I saw an article which provoked me exceedingly. It was on the use of the points in Hebrew, and written by as complete a radical and anti punctuarian as ever existed. I call him a radical, because he has the assurance to make it an objection to the use of points that the language may be learned more easily without them. And I am provoked with him, not because he has compared the introduction of the points to sprinkling in baptism—a piece of small wit excusable in a Baptist—but because he has advanced some arguments which it plagues me to answer. Do, Mr. Editor, call on some of your learned correspondents to come to my help. I am determined not to give up my own opinion about their value, for them, Sir, *heu me miserum!* I should have had two years' work for nothing.

The following, Sir, are the most substantial of my antagonist's arguments:—

1. There are no vestiges of the points to be discovered on any of the ancient Hebrew coins.

2. The copies of the Hebrew Scriptures used in the Jewish synagogues, which are intended to be exact transcripts of the original copy of each inspired writer, are always destitute of points.

3. In many of the most ancient manuscripts of the Hebrew Scriptures there are no points, and in some they have evidently been written later than the text.

4. The vowel points are not mentioned in the Jewish Talmud.

5. The ancient various readings called Keri and Ketib, relate entirely to the letters of the Hebrew alphabet, and never to vowel points.

6. All the ancient versions, and especially the Septuagint, render the text, in many places, in senses different from the senses affixed to them by the vowel points.

7. The ancient Jewish writers themselves, as well as the ancient Christian fathers, and in particular Origen the author of the Hexapla, and Jerome the author of the vulgate translation from the Hebrew, are totally silent concerning the points.

8. And lastly, in the language of the erudite Thos. Hartwell Horne, 'The letters (Aleph, He, Vau, and Yod) upon the plan of the Masorites, are termed *quiescent*, because, according to them, they have no sound. At other times these same letters indicate a variety of sounds, as the fancy of these critics has been pleased to distinguish them by points. This single circumstance exhibits the whole doctrine of points as the *baseless fabric of a vision*. To suppress altogether, or render insignificant a radical letter of any word, in order to supply its place by an arbitrary dot or fictitious mark, is an invention fraught with the grossest absurdity.'

The period of the invention of the vowel points has been variously fixed from the fifth and sixth to the tenth century.

Many who acknowledge that the Hebrew points are of recent date, maintain nevertheless that they are necessary on account of the ambiguity of the unpointed text, and I have heard some tolerable Hebrew scholars, who have studied with the points, affirm that they found a difficulty in translating a sentence, which they might meet with in a quotation, without them. The inability to translate without the points arises, not from any real difficulty, but from having been habituated to their use. It is admitted that there is sometimes an ambiguity in the unpointed Hebrew text; for instance, that the future tense of the Kal conjugation, beside its natural meaning of simple future, is used to express nearly or quite all the grades of meaning denoted in other languages, by the potential or subjunctive mood. Surely it does not follow from this admission that I am to pin my judgment to the sleeve of the Jewish inventors of the rabbinical points, and believe the interpretation affixed to the word by them, instead of exercising the understanding which God has given me, and by a careful and attentive consideration of the text and context, comparison with parallel passages, &c. discover the correct interpretation of the words. It appears to me that they who admit the interpretation affixed by the points to words in the Hebrew Scriptures which, if unpointed, would admit of this or more meanings, pursue exactly the same conduct as they who will not suffer their judgments to guide

them in studying the Holy Bible, but will submit to the interpretation of the Church of Rome, whether right or wrong. The only difference is, that the latter submit to the meaning affixed to the Scriptures by at least nominal Christians, while the former submit to the meaning affixed to the text by the Masoretical Jews, the inventors of the points. For my own part, if I were compelled to submit my judgment to the one party or the other, I should be puzzled which to choose. To this it may be added,—that so far is it from being just for any individual to attempt, by dots, or in any other way, to fix the meaning of any supposed ambiguous expressions, in an original work, after the author's death, that even if a translator discovers ambiguities in an original, it is his duty, as nearly as possible, to express those ambiguities in his translations. It has been sometimes asserted that the Hebrew Scriptures cannot be well understood, and that a thorough knowledge of the language cannot be obtained, without the use of the points. But is not this casting a reflection upon the wisdom of Him who has chosen this language to communicate his will to his fallen creatures, to affirm that the language which he has used for this important purpose cannot be understood as it proceeded from the pen of inspiration, without some addition being made to it by fallible mortals, and that not in the way of explanation, but to be so interwoven with the language as to form a component part of it.—Besides, is not this contrary to established matters of fact? Were not Origen and Jerome, who died before the invention of the points, thorough Hebrew scholars?

In more modern times, were not Maselef and Parkhurst and Wilson good Hebrew scholars?

And have not the universities of Scotland, were (as I am informed by the Rev. Dr. Maclay) Hebrew is studied entirely without points, sent forth any Hebrew scholars?

It is objected further, 'If we reject the vowel system, we have a language without vowels'—but this objection is founded in a misconception. The fact is, that the letters which are almost *annihilated*, or termed *quiescent* by punctuists, were the vowels of the ancient Hebrew, and to these Jerome alludes when he says, 'the Jews very rarely use vowels in the middle of words,'—a plain admission that vowels were used sometimes; and as Jerome lived before the invention of the vowel points, he can have meant none other vowels than those which are now termed quiescent letters. It is plain these letters must have anciently had considerable influence in fixing the sound of words, or they would never have received so important a designation as *matres lectionis*, (i. e.) the mothers of reading.

It cannot even be said with truth, that the study of the points facilitates the acquisition of the language; for it must be evident that a complicated system, giving rise to such a multiplicity of rules, which have no foundation in the language when unsophisticated by points, must increase the amount of time and labor necessary to acquire a knowledge of it. I will venture to say, notwithstanding all that may have been said to the contrary, and that by great men too, that an individual will obtain as much knowledge of Hebrew in three months without the points, as he will in six months with them. The only thing that can be said in favor of the points is,—that they fix the pronunciation, but surely in a dead language, the pronunciation is not of so vast importance as to warrant a complete altera-

tion in the language of the Bible, and such a vast increase of the difficulty of attaining it. Happy should I be to observe a complete change in the system of teaching Hebrew throughout this enlightened country; but whatever others may do, it is incumbent upon us as Protestants to resolve that we will understand the Scriptures for ourselves, pure as they come from the pen of inspiration; and it is incumbent upon us as Baptists, to act consistently with our principles, and resolve that in sacred things, we will turn away from the inventions of men, and embrace nothing but what comes to us stamped with the authority of heaven. If we act up honestly to these our principles, all the Baptist colleges and theological institutions in the land, (if no others,) will at once and for ever discard the absurd and worse than useless system of Hebrew vowel points.

I will close these remarks by an extract or two from Wilson's* Hebrew Grammar:—

'This method of using points for vowels was adopted by a set of Jewish critics called Masorites, who flourished after the commencement of the Christian era. These men bestowed much pains upon the text of the Old Testament, particularly that portion of it which was named the law. They afford us little or no assistance in the investigation of the true sense of Scripture. Their time was chiefly spent in giving directions about the pronunciation or spelling of the language, about the manner in which it ought to be read, in numbering the syllables or words of particular books, and in attempting to unfold the mysteries, or rather superstitious fables, hid under the veil of inverted, enlarged, or diminished letters. Their attempts to fix points or marks to the Hebrew letters, with an intention to supply the defects of vowel letters in the original text, appeared in the fifth century. These attempts continued to increase till about the tenth, at which period it is generally thought this art attained its perfection.'

Mr. Wilson proposes to read words where there are no textual vowels, by supplying a short *a* or *e* between the consonants. In reference to this he observes—'The method of reading proposed above is exceedingly simple; whereas the Masoretic pointing is complex and difficult beyond measure, and extremely discouraging to a beginner. It will also appear afterward that the use of points has, without any just cause, multiplied the flexions of nouns and verbs, to the great diminution of that simplicity, which is the infallible mark of an original language, and is one of its greatest ornaments. Every one acquainted with the Hebrew knows, that the whole structure of the language is independent of the points, and can be much more easily learned and much better understood without than with them.'

*Wilson was a learned and highly esteemed Professor of Hebrew in the University of St. Andrew's, Scotland.

A GREAT FONDNESS FOR CHILDREN.

Fondness for children denotes not only a kind heart, but a guiltless one. The great and good have always been remarkable for their fondness for children. Agesilaus, king of Sparta, was the most generous of monarchs, and the most tender of fathers. Diverting himself one day with riding on a stick with his children, and being surprised by a friend in the action, he desired him not to mention it till he was a father. Henry IV. of France, taught his children

to call him papa, or father, and not sire, in the new fashion. One day going on all fours, with the Dauphin on his back, an ambassador suddenly entered, when Henry looked up, "Monsieur Ambassadeur, have you any children?"—"Yes, sir," replied he. "Very well; then I will finish my race round the chamber."

BALTIMORE:

FRIDAY, JANUARY 17, 1833.

This number ends the controversy on the Roanoke Resolutions—and we hope that our writers will enter with interest into the vast realities of our holy religion. There are heights, depths, lengths, and breadths therein, worthy the contemplation of the most refined and exalted mind, whether angelic or human. Many of our readers desire to be instructed in the things of God and Eternity, through our columns, that they may turn to them again and again, as to a reference whereby to refresh their memories, and have their spiritual strength renewed.

If we have a preference, it is that our columns may tend not only to increase our stock of knowledge, but also to improve our souls in holiness.

We would, therefore, most diffidently, but affectionately solicit our numerous correspondents to write in "thoughts that breathe, and words that burn," on the great concerns of eternity. We believe that we have correspondents of gigantic intellects, as capable of developing the plan of salvation, as any other church extant. To the development and unfolding of these glowing and growing subjects, we now affectionately invite our correspondents. Ourselves, with hundreds and perhaps thousands of our readers, stand greatly in need of instruction on Divine subjects. We need to be roused to the consideration of God and Christ, and glory and immortality, and eternal life, our duty to our Maker, to our fellow citizens, to the far off Heathen, and ourselves. These subjects are replete with interest, and as sublime as they are interesting.

Our aged brethren and sisters need consolation and encouragement—the youths require instruction and counsel, that they faint not in the day of trial—and our young ministers, we know are looking with interest to our columns for such compositions as shall improve them in all that is lovely and interesting, and calculated to prepare them to be more constantly and extensively useful. Nor should our dear children be overlooked by even the most profound writer.—On them rest the future hopes of the church.

CORRECTION.

The Virginia Annual Conference will commence its session on the second Thursday in February next, in Lynchburg, Va.

C. FINNEY,
Secretary.

A few copies of *Lectures on Systematic Theology and Pulpit Eloquence*, by the late learned Dr. George Campbell, to which are added *Dialogues on Eloquence*, by Archbishop Fenelon. This will be found of much use to every young minister who would wish to cultivate a correct study of Theology. "The lectures on Pulpit Eloquence need no recommendation." "And of the utility of helps to this part of a minister's services, who can doubt." In reference to Fenelon's Dialogues, Dr. Doddridge (whose judgment stood perhaps pre-eminent in the opinion of the Apostolic Wesley) says, "they are incomparable dialogues on eloquence," and adds, "may God put it into the hearts of our preachers often and attentively to read." The price of this work is \$1.50.

We refer our ministers and members to our copious list of valuable works, and would suggest that they go over it carefully, and to send their orders for such as they may desire, either for their own use, or for sale.—They can also be supplied with any works, published either in England or the United States, by giving the Agent timely notice.

BUSINESS DEPARTMENT.

Remittances on account of Fourth Volume.

Thomas Jacobs, John Bright, George Donn, George Collard, Reuben Skinner, Jacob Holmes, Jacob Johnson, (2 copies,) Chandler Walker, Benjamin Bayles, John Taylor, James C. Jones, Thomas Scott, Israel C. Lang, Peter Saum, N. Brady, Philomon Cromwell, Edward Dromgoole, Jr. Mrs. Susan Southall, William Allen, Wm. Jones, M. J. Sims, E. Dromgoole, Jesse Bradley, James Wamsley. By G. O. F. Andrews, for himself, Benjamin Drew, John Philips, William Leeds. By Lewis F. Cosby, for Mrs. Blount, Miles Nash, John French, and R. H. Stanton. By Moses Derby, for himself, Isaiah St. John, Jacob Garebrant, and Isaac V. Bassett, Samuel Manning, George Ebaugh, Jr. Mortimer N. Kelley, Owen Elder, John Taylor, Theron W. Newman, W. B. Wilson, A. Allbright, N. Allbright, P. B. Hopper, Dr. Harper, W. H. Macon, Dawson Jones, David Holmes, Caleb Rodney, J. B. Goodenough, E. Blackstone, Samuel Coleman, Solomon Mason, Hamlin Conwise, Daniel L. Crawford, Daniel Miller, Surrall Masefield. By W. H. Wills, for Anderson Paschale, George N. Hicks, George W. Harris, J. H. Harris, Willis Harris, Ivey Harris, Jesse H. Cobb, and Caswell Drake. Ai Barney, Exum Lewis, B. Dyer, Charles Doty, Edward Hardy. By S. J. Harris, for W. E. Bellamy, Scott Baker, and Lazarus Lewis. R. Andrews, Joel Gray, Seneca Short, Caleb Arnold, Jacob Shaw, John Briggs, Joel Cobb, Thomas Barkley, Alfred Scaggs, Joseph Perego. By Ai Barney, for P. Boyer, and J. Wood. J. and H. Pike, William Wait, John Conner. By Josiah Varden, for John Shook, Peter Crowell, and Loyd Norris. E. Yongling. By Jacob Sexton, for James Miller, and Thomas Leech. L. J. Cox. By James D. Hines, for himself, R. B. Collins, and George Heard. By L. R. Reese, for George Gluyas, James Vasant, Susanna Cooley, Alexander Waugh, Thomas J. Martin, and Benjamin S. Kinsay. By W. L. Chappell, for Ezekiel Hall, W. Pry, J. Sutcliffe, Luke Kent, W. Disney, J. Haughton, J. A. Simpson, and J. Layman. Thos. Whittington. By G. Reed, for Mrs. Elizabeth Knight, Geo. Reed, Coleman Smith, and Edward Danning.

Remittances on account of Third Volume.

William Allen, Thomas C. Diggins, Jesse Patterson, Edward Spencer, W. H. Macon, Leonard Howard, Danl. Miller, Elizabeth Dorsey, John A. Russell, J. & H. Pike, John Curetons, Susanna Cooley. By W. L. Chappell, for John Wood, John Haughton, Isaac Snyder, N. Hulbert, William Disney, Joseph T. Hodgeson, J. Sutcliffe, and Luke Kent. John Kerr, Mrs. E. Knight, David Fowler.

Remittances on account of Second Volume.

Samuel Agard, James S. Weatherby, James K. Ogden, W. Disney, Luke Kent, David Fowler.

Receipts for Books—gratefully recorded.

L. R. Reese, \$21.50
Solomon Mason, 1.00
Jacob Sexton, 3.50
James D. Hines, 2.00

Letters Received.

Thomas W. Stockton, Br. Collier, Dr. C. Finney, E. B. Hubbard, Critcher and Parker, James Moore, J. F. Speight, J. Grant, J. G. Whitfield, Edward Mullikin, A. H. Otis, L. F. Cosby, R. B. Thompson, "Y." "Onesimus," S. Wood & Son, R. Gilbreath, Lilly, Waite & Co. Richard Ridgely, Miles King, L. F. Cosby, D. Goodner, S. J. Harris, Nathaniel Gage, Charles Rice, S. J. Harris, Wiley Peck, "D. C." Newcomer, Willis & Sheley, Edward Mullikin, Censor E. Mullikin, D. C. Carsons, L. Walker, J. Elliott, J. McKill, J. G. Whitfield, Henkle & Stacy, R. Richards, S. G. Morrison and W. H. Smith, W. H. Cobb, C. H. Hines, Edward Mullikin, W. Morgan, A. G. Brewer, Samuel Stroger, W. H. Wills, R. Blount, J. A. Wiggins and Denson, J. S. Norman, B. F. Winchester, J. S. Westwood, J. Roberts, Charles Evans, J. Rucker, A. Smith, R. Lattimer, J. D. Moody, L. Moreland, R. Camp, L. Brunson, W. Bentley, J. P. Webb, Thomas W. Pearson, Chandler Walker, Bakert Muchz, T. C. Higgins, B. Gough, Moses Derby, L. F. Cosby, G. O. F. Andrews, Edward Dromgoole, Jr. A. S. Naudain, C. Rodney, Charles Rice, David Holmes, G. O. F. Andrews, R. B. Thomson, W. H. Macon, Seymour Powell, Anthony McReynolds, Wily Peck, A. Garretson, Solomon Mason,

W. H. Wills, H. D. Murrell, John McCormick, R. W. Wheat, Exum Lewis, F. Howard, Randolph Purnell, Scott, Baker, Elizabeth Dorsey, W. Wait, "A Layman," J. D. Hines, W. L. Chappell, L. R. Reese, "H. M. Red House, Va." Jacob Squire, Arthur Smith, Josiah Varden, Elkton, P. M. J. Taylor, E. Ritchie, Grigg and Elliott, Horatio E. Hall, Benedict Gough, Edward Danning, Coleman Smith, Jas. Case, Berry Roby, Jr. B. F. Winchester.

BOOK DEPARTMENT.

BOOK AGENT'S OFFICE OF THE M. P. CHURCH,
Baltimore, January 17, 1833.

Our Superintendents, Assistants, and other ministers, individually, with the Quarterly Conferences every where, are respectfully solicited to aid the Book Agent, by ordering from the following list, such works as they can facilitate the sale of. Their orders will be filled on six months credit, and such books as are not sold in that time, will be exchanged for others. One-third discount will be allowed from those marked thus (*) and the rest at the prices stated wholesale.

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